weeded, the digger locating them by prodding the soil with a pointed stick. The patches are small and are always near the village. 244

Sugar cane grows in isolated clumps in or near the villages. I saw no plantations. The stalks are chewed, like candy, and bundles of the leaves are sometimes used as torches. The juice is also extracted by crushing the cane between wooden rollers. This is allowed to ferment and is then drunk as beer or distilled into rum. No sugar or syrup is made. 249

Castor oil plants are often to be seen growing near the villages and a few of them are sometimes planted in the fary. The oil is extracted with a crude press, like that used for honey. It is used in hair dressing and is often a part of charms. Whole beans are also used to make a sort of taper or night light. [354]

Small and extremely hot red peppers are used as a condiment. They grow wild on old village sites and abandoned fields. 263

The Tanala believe that all their crops are indigenous. A very careful investigation failed to reveal any traditions of the introduction of maize, manioc or tobacco. 241 173

DOMESTIC ANIMALS

The Tanala originally had the following domestic animals: dogs (*amboha*), cattle (*omby*), goats (*lengy*), chickens (*akoho*), and a very large duck with dark plumage and red wattles (*dakotra*). Sheep, cats, ordinary ducks and geese and turkeys have all been introduced within the historic period, but are of little economic importance. In the drier and less heavily forested parts of the Tanala territory guinea fowl have been semi-domesticated since ancient times. Eggs are taken from the nests of the wild birds and the young hatched and reared by hens. They are fed on a special diet of termite eggs and larvae. Apparently guinea fowl will not breed in captivity and are usually killed as soon as they become full grown. 231

The native dog is almost extinct, due to repeated crossing with other breeds. It stands about 18 inches at the shoulder and is solid yellowish brown or black, with white under parts. The coat is medium long, fine and glossy. The tail is fringed and is carried low. The head is wide between the ears, with a muzzle of medium length and strong jaws. The ears are rather large, pointed, and erect. The animal appears sturdy in its movements and rarely barks.

Dogs are used to trail wild pig and to bring the animal to bay so that it can be speared by the hunters. They are never used [329]

1: Linton E-6 (1926-27) 1933 FYS Tanala FYS

273 monial rum, so that everyone can see the excellence of the liquor. The rum is always drunk without aging and is extremely potent. Quantities of it are drunk at feasts and it is felt that a person who does not get intoxicated at such a time has failed to enter into the 733 spirit of the occasion. However, there seems to be little or no solitary drinking and alcoholism is almost unknown.

276 249 Tobacco is universally used by both men and women. The local variety grows from 3 to 4 feet high and is large leaved and white flowered. It is probably a variety of *Nicotiana tabacum*. It is never regularly cultivated, the plants growing wild in abandoned taly and on old village sites. The Tanala are thoroughly convinced that it is a native plant.

276 The leaves are plucked when they begin to turn yellow and skewered side by side on a sliver of bamboo thrust through the bases of the stems (Fig. 9, d). The bunches are hung up in the shade until moderately dry, then brought into the dwelling and hung over the fireplace, where they soon become black with smoke. They are usually left in the smoke until used, but if the coating becomes too thick they may be taken down and hung in some other part of the house. Because of their brittleness, they are handled as little as possible.

171 The Tanala Menabe never smoke their own tobacco. A few of the younger men now use European cigarettes, but this seems to be an affectation. The Ikongo men smoke a little. Two types of pipe are employed, a straight pipe and a water pipe. The straight pipes are about 5 inches long, made from joints of bamboo about ½ inch in diameter. One end is sometimes inserted in the neck of a brass cartridge shell with the base cut off. The whole pipe looks very much like a cigarette holder. These pipes are identical with those used by the Bara and were probably borrowed from them (Fig. 9, e).

The water pipe is made from a maize stalk about 2 feet long. The upper joints are hollowed out and a short section of reed is thrust through the side of the stalk into the lower cavity. On the end of the reed a small bowl is impaled. This may be made of clay, but is usually hollowed from a bit of manioc root and renewed at each smoking. The bowl and reed form an acute angle with the maize stalk (Fig. 9, e). The stalk is filled with water to nearly the level of the bowl. The smoker squats on his heels, resting the lower end of the pipe on the ground. This type of pipe is identical with that used by the southeast coast tribes.

mat. Mats of palm leaves are the handsomest, as they are almost white with a glossy surface, but they do not wear well. Floor mats, etc., are always woven as a whole, not made from pieces sewn together, as among some other Madagascar tribes. 285

At least 80 per cent of the hard mats are undecorated. The commonest decoration consists of a line of broader twilling running around the mat 2 to 4 inches from its edges and parallel with them. When there is further decoration, the space inside this border is divided into a series of squares which are separated by bands of wide twilling. The twilling within each square differs from that of the adjoining squares, the various types of twilling being arranged symmetrically (Fig. 12, d). The designs are not named and have no special significance. They are of the simplest geometric type and there are no attempts to reproduce natural forms. At the present time a few colored mats are made, but these are a recent development and the dyes are always aniline. In many cases the colored patterns are nothing more than diagonal stripe which intersect at various points, the woven designs running across them unbroken. 285 681

Soft mats are made principally by the southern Tanala, who employ them as a substitute for cloth. They are identical with those used by the southeast coast tribes and may have been introduced from that region. They are woven from various tough sedges, *hareto* and *kovoa* being the best. In some localities these are cultivated in flooded beds, like rice. The leaves are very dark green, tubular, like garlic, and grow 18 inches to 2 feet high. They are harvested when the tips begin to turn yellow, rolled in powdered kaolin until thoroughly coated, then spread out on mats in the sun. When nearly dry, they are made up into bundles about 2 inches in diameter and beaten with a cylindrical wooden mallet or rice pestle until they become soft and pliable. They are never split. 285 [171] [248]

The technique of weaving is the same as for the hard mats, except that the soft mats are usually woven in stripe not over 10 inches wide. These are later sewn together to form blankets and garments. The best ones are made from small stems and are so closely woven that they resemble coarse canvas. They are rarely decorated. After weaving, the mat is taken to running water, kneaded and worked under water with the feet, to make it more pliable.

All Tanala basketry is of the hand-woven type.[1] Coiled basketry is unknown and its general distribution in Madagascar suggests that it was introduced from Africa in relatively recent times. 285 177

[1] The classification used are those of Otis T. Mason, Aboriginal American Basketry, Report of U. S. National Museum, 1902.